CATHOLIC ACTION

Vol. XVII, No. 8 August, 1935

Participation of Catholics in Mixed Groups—Part II

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The N. C. C. W.'s Youth Institute

Catholic Action and Social Service

The Clergy Youth Leaders' Conference

The N. C. W. C. and the Confraternity of Christian Doctrine

Our Common Catholic Interests:

Sacred Congregation's Decree on Promoting Catechetical Education—Aids in the Intellectual Preparation for Catholic Action—Alumni Federation Outlines Catholic Action Program for Members—Timely Thesis on the Catholic Church and Adult Education—Aid to Catholic Deaf Stressed as Important Work of Catholic Action—Catholic Daily Tribune Congratulated on Fifteenth Anniversary

Month by Month with the N. C. W. C.

A NATIONAL MONTHLY — OFFICIAL ORGAN OF THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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FACTS ABOUT THE
NATIONAL CATHOLIC WELFARE CONFERENCE

:-: *What It Is* -- *What It Does* :-:

"This organization (the N. C. W. C.) *is not only useful, but necessary. . . . We praise all who in any way cooperate in this great work."*—POPE PIUS XI.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, Publicity and Information, Historical Records, Publications, Business and Auditing and Latin American.*

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, feature, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,000 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau* and sponsors a weekly nationwide radio *Catholic Hour* over the network of the National Broadcasting Company.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

The Conference is conducted by an administrative committee composed of seven archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative committee.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative committee.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XVII, No. 8 AUGUST, 1935

OUR COMMON CATHOLIC INTERESTS

A DECREE of universal interest and importance is that recently promulgated by the Sacred Congregation of the Council on the matter of promoting catechetical education.

Sacred Congregation's Decree on Promoting Catechetical Education

"Catechetical teaching" says the decree "advantageously given and made attractively clear, leaves nothing scarcely to be desired toward equipping the faithful with a pure and firm rule in matters of belief and right action."

Confirming the injunction already contained in canon law, the Sacred Congregation of the Council, with the approval of His Holiness, Pope Pius XI, commands that the Confraternity of Christian Doctrine be established in every parish. Pastors, religious and laity are all called upon to have a share in the religious upbringing of the young. The celebration of the Feast of Christian Doctrine in every parish is urged and a method set forth. An accurate report is to be made to the Holy See concerning catechetical education in each diocese of the world. This report will deal with children under parochial care directly, or in parishes; with youth in Catholic schools and colleges, with children and young people in public schools, and with adults. The decree points out that secular education is moving in advance and is being carried forward; the means of learning have been multiplied and there are new methods of presenting matters to be learned. It is obvious that catechetical education cannot afford to neglect these advances.

Commenting on the decree the Very Rev. F. A. Walsh, O.S.B., head of the National Center of Christian Doctrine recently set up at N. C. W. C. headquarters, said:

"A leading part in this work should be taken by those who are enrolled in our various church societies. It is a wise counsel on the part of such societies to lay it down in their statutes that lectures in religion be held each year which all the members are bound to attend. Pius X had declared that faith was sickly in his day, or almost to be reckoned dead, because of the negligent teaching of Christian doctrine, or the omission of this duty altogether. The inactivity of the laity, fathers and mothers, is greatly to be blamed in this, especially when, frightened, or for business or other reasons, they make no opposition to iniquitous laws dealing with education, or themselves neglect the instruction of their children in catechism. There is a field for adult education, both in the training of catechists, or religious teachers, and in the equipping of parents with the knowledge necessary to give effective help and strong support.

"The Holy See has no mind of reinstituting merely the old catechism classes used to counteract the ravages of Lutheranism in the past. Pastors and assistants are urged to try in every way to make the classes attractive, using even well governed and becoming forms of amusement. But it is religious instruction, the supernatural life, not recreation, which is intended; undue eagerness for pleasure, the attraction of games and physical culture exercises, frequently taking place on holy days, are among the causes of the existing decay in attendance at the parish catechetical instruction. The decree is so explicit and the regulations so detailed, that a wholesome effect is certain. There is a wide field

for Catholic Action here, for both men and women; it is a field rich in spiritual gifts and favors and full of benefits for the civil state and for religion."

The N. C. W. C. center has been established to aid in the promotion of this most important and urgent work of catechetical education. The services which it is equipping itself to render are briefly set forth on pages 15-16 of this issue.

THOSE of our readers who look to this section of CATHOLIC ACTION for helpful information, suggestions and comment with regard to the latest developments in the general field of Catholic Action will be interested to know of the recent publication of two volumes dealing specifically with this apostolate. The first, entitled "A Call to Catholic Action," Volume I (Joseph F. Wagner, Inc., New York), is a 200-page book presenting a series of conferences on the principles which should guide Catholics in the social-economic crisis of today. The second, bearing the title "Catholic Action" (Benziger Bros., New York), is a 321-page textbook for colleges and study clubs.

Aids in the Intellectual Preparation For Catholic Action

The first-mentioned volume is part one of a concrete program for the working out of Catholic Action in harmony with the mind of our Holy Father. The plan calls for fifty-six conferences on Catholic Action by well-known authorities and leaders. Contributors to the volume and the main titles of their discussions are as follows: the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, "A Call to Catholic Action"; the Most Rev. Joseph Schrembs, Bishop of Cleveland, "The Basis and Aims of Catholic Action"; Rev. Edgar Schmiedeler, O.S.B., "Catholic Action and the Family"; Rev. Kilian J. Hennrich, O.M.Cap., "Childhood and Catholic Action"; Rev. Daniel A. Lord, S.J., "The Training of Girls for Catholic Action"; Rev. Clarence Tschippert, O.M.Cap., Robert Woods and Right Rev. Monsignor John L. Belford, "Catholic Action and Self-Denial"; Rev. C. C. Martindale, S.J., "The Wounds in Christ's Mystical Body"; Rev. Felix M. Kirsch, O.M.Cap., "Resurrection to Catholic Life and Action"; Rev. R. A. McGowan, "Peace—Universal, Economic and Social—Is the Need Today" and "Christianity and the Economic Crisis"; and James E. Hagerty, "*Quadragesimo Anno* and the NRA."

Each conference contains from three to seven subdivisions and is followed by a sermon outline. Definite suggestions are advanced in each discussion for the application of Christian principles in the particular problem or phase of life treated. The volume is edited by Rev. Charles J. Callan, O.P., editor of *The Homiletic and Pastoral Review,* who states in a foreword:

"Catholic Action is, fundamentally speaking, nothing else than the practice—as contrasted with the mere profession—of Catholicism. And, as Pius XI declares, no Catholic can regard himself as a faithful son of the Church if in any phase of his conduct he belies her teachings.

"Catholic Action thus calls for the Christianization of every phase of our activities. Its aim is to make Christian principles pervade our family lives, our educational systems, our business and economic lives, our politics, our social intercourse, art, literature, and even our very sports and amusements."

"A Call to Catholic Action" is the type of book that will be welcomed by the clergy, the teaching religious, social workers and students, aiding them to realize and carry out the aims of Catholic Action as defined by our Holy Father and as restated by Dr. Callan.

Dr. Burton Confrey, director of educational studies and supervisor of practice teaching at Mount Mercy, Pittsburgh, Pa., is the author of "Catholic Action," the second volume referred to. His book will be welcomed and it is to be hoped widely used by those for whom it is primarily intended, namely, college students and study club leaders and members. The author treats of Catholic Action under ten main unit divisions with related subdivisions under each. These divisions treat generally of the foundation of Catholic Action, its relation to the life of the family and of the individual, to education, citizenship, social service, social justice and recreation; also with the intellectual and spiritual preparation for Catholic Action and with practical Catholic Action projects. The main text is accompanied by a teacher's manual of some one hundred pages consisting of notes and suggestions for presentation and study.

Another volume recently received is entitled "A Guide for Modern Life" (The Raven Press, St. Meinrad, Ind.), which aims at getting the Catholic laity more interested in and better acquainted with the Catholic press as an agency for the increase of the social virtues and the impressing of higher spiritual values. Contributors to CATHOLIC ACTION have been freely quoted by the author, Rev. Henry Brenner, O.S.B., in showing the influence and value of the Catholic press in dealing with current problems falling within the general field of Catholic Action.

There has also been received at N. C. W. C. headquarters an excellent pamphlet entitled "Catholic Action," by Rev. Rudolph G. Bandas, diocesan director of the Confraternity of Christian Doctrine in the Archdiocese of St. Paul. Dr. Bandas gives a clear and concise exposition of the aims, organization and objectives of Catholic Action and its functioning in the United States through the National Catholic Welfare Conference.

It is gratifying to note this increasing amount of literature on Catholic Action. The availability of the

publications mentioned in the foregoing and of others such as the invaluable N. C. W. C. booklets "Aids to Catholic Action" and "Conferences on Catholic Action" leaves little excuse for any Catholic to neglect that personal study and intellectual preparation necessary to all seeking to qualify for effective participation in this universal apostolate.

Alumni Federation Outlines Catholic Action Program for Members

THE National Catholic Alumni Federation, representing some 300,000 college-trained Catholics in the United States, adopted at its recently held Chicago convention a series of resolutions of deep significance in view of that organization's determination, through a newly formed department on organization and administration, to see that the principles being developed by colleges and the federation will find greater acceptance and more active support. The following excerpts from the resolutions are of special interest:

"The federation reaffirms its program of offering itself as an instrument through which college-trained Catholics can engage in Catholic Action and by intensive study and discussion develop an effective working knowledge of the 'mind of the Church' on problems of the day.

"In all its activities it unites itself with the Catholic Hierarchy, under the respective bishops, in full conformity with the desires of the Holy Father.

"To make its program effective it will continue its plan of organizing chapters in the important cities of the country, and of stimulating them to adopt vigorous and competent programs of study and action. Specifically it will proceed—

"To establish a liaison with college sodality groups, to the end that it may offer to the new graduates, already trained in Catholic Action through the activities of these groups, an alumni environment in which to continue their participation in Catholic activities;

"To solicit a liaison with Newman Clubs and other organizations of Catholic students in non-Catholic colleges to the end that these students upon graduation may find fellowship and opportunity for Catholic Action in the ranks of the federation;

"To organize speakers' bureaus for supplying to the other organizations and groups competent and effective speakers informed on the Catholic viewpoint;

"To organize effective vigilance upon the expressions of the press on topics affecting Catholicism or affected by Catholic principles;

"To foster the formation of study clubs wherein its members may inform themselves thoroughly on the 'mind of the Church' on problems of the day;

"To encourage and, within the range of our ability, to help to develop knowledge and interest in the great liturgy of the Catholic Church as the living expression in the spiritual order of the Mystical Body of Christ;

"To these ends the federation dedicates its activity during the next two years and we invite all Catholic alumni to join with us in the achievement of our objectives."

Dedicated to this program of service, the federation invites the active and enthusiastic cooperation of its great potential army for Catholic Action. With the alumni of our Catholic colleges generously supporting the outlined objectives of the organization, a great contribution to religion and the general welfare of society may be expected.

Timely Thesis on The Catholic Church and Adult Education

THERE has recently come to our notice a copy of a dissertation entitled "The Catholic Church and Adult Education," submitted by Rev. Malcolm MacLellan to the faculty of the Graduate School of Arts and Sciences of the Catholic University of America in partial fulfillment of the degree of doctor of philosophy. Father MacLellan, who is a priest of the progressive Diocese of Antigonish, Nova Scotia, discusses his very interesting subject in chapters titled as follows:

"Historical Summary of Adult Education," "The Meaning and Nature and Aims of Adult Education" with special consideration of the aims of Catholic adult education, "Necessity for Adult Education," "Instances of Catholic Adult Education in Practice," "The Agencies and Organizations of Adult Education," and "Conclusions and Recommendations." Under the last-named heading, Father MacLellan states:

"In view of the fact that there are a large number of voluntary organizations in the field of adult education, it would seem desirable that there be some means of coordinating these activities and thus eliminating needless duplication of effort. The National Catholic Welfare Conference, because of its coordinating function, could serve as a clearing house for all organizations and furnish each one with the experiences of the others. Furthermore, its location in Washington brings it into direct contact with the Catholic University and thus provides an opportunity for cooperation with the recognized center of Catholic education in the United States. In addition, the Conference is in touch with a large number of secular institutions and with the various Government research bureaus and can readily obtain the results of the latest researches and make them available to the associated groups. The colleges could likewise cooperate with the N. C. W. C. through the exchange of literature and experiences. When possible, it would be advantageous to have a diocesan directing board for adult education which would modify general programs according to their particular needs. Obviously, a uniform program cannot be prescribed for the whole country; this would be at variance with the

underlying philosophy incidental to adult education. This board, with the approval of the ordinary, would serve as an exchange bureau between the study groups and the national clearing house."

"To the credit of the National Catholic Welfare Conference and the Central Verein," adds Father MacLellan, "it must be said that they have for many years prepared series of pamphlets and brochures in simple style that dealt with current topics of interest." Father MacLellan concludes his thesis with the following suggestions with which all experienced workers in the adult education field will readily agree:

"The success of a study club or a forum is enhanced by a definiteness of objective that embraces a complete unit of study and embodies a plan for constructive and positive action. This is a purposeful activity of a high order. There must be no place for favoritism, domination of cliques, railroading of ideas, or indoctrination of propaganda; rather a spirit of humility, zeal, and democracy must be engendered and accompanied by an open-minded charitableness that shows regard for the worth of any individual member's contribution in the community meeting. Although respect for authority is absolutely necessary, it is equally important that students learn to recognize the truth and to disregard propaganda movements. The test of a program may well be the extent to which each individual has expressed himself, has listened intelligently to discussion, and has improved his ability to appreciate the fundamental principles of truth and applied them to his mode of life."

Aid to Catholic Deaf Stressed as Important Work of Catholic Action

IN AN article contributed to the fifteenth anniversary number of the *Catholic Daily Tribune*, the Rev. Stephen Klopfer, vice rector of St. John's Institute for the Deaf, St. Francis, Wis., calls attention to an urgent work of Catholic Action in the United States, viz.—care of the Catholic deaf and hard-of-hearing and provision for their education and welfare, spiritual and material.

Father Klopfer states that there are among our Catholic children 1,052,418 who have some form of ear disease, 105,241 children who are slightly deaf or hard of hearing, and 10,524 who are deaf. Besides these, Father Klopfer states there are 11,000 deaf adults who should be Catholics. At least 6,000 Catholic children are in state institutions, states Father Klopfer, with resulting problems for their parents, sponsors and pastors.

Calling attention to the need of strictly Catholic schools for Catholic deaf children, Father Klopfer gives as his opinion that such schools should be maintained as units in the educational program of every diocese. Provision for the adult deaf should also be made, Father Klopfer believes, by Catholic organizations—local, state and national—engaging in Catholic welfare work. After reciting what has been done for the deaf under strictly Catholic auspices in a number of foreign countries, Father Klopfer offers a practical program of Catholic Action in their behalf which includes the following:

Survey of the problem in every diocese; equal educational opportunities for deaf children; parent-teacher cooperation; provision for the spiritual interests of the deaf; cooperation of diocesan superintendents of parochial schools; separate classes for deaf children; special courses and training in lip-reading for religious teaching the deaf; special schools for boys over ten; social workers familiar with the methods of communicating with the deaf; suitable confessionals and devices in our churches for the hard-of-hearing; uniform standard of signs among missionaries; and remembrance of the needs of the deaf in the making of wills.

Catholic Daily Tribune Congratulated on Fifteenth Anniversary

ON THE occasion of the fifteenth anniversary of its establishment on July 1, 1920, the *Catholic Daily Tribune* was the recipient of congratulatory messages from bishops and members of the clergy and laity throughout the country, all of whom lauded the worth of the *Tribune* and wished its publishers continued success. Among those sending messages of felicitation were their Eminences, Cardinals O'Connell and Hayes, and more than a score of archbishops and bishops. Speaking editorially on the *Tribune's* decade and a half struggle, John P. Gonner stated:

"It has been a decade and a half of glorious battling for the Catholic cause, for Catholic interests, for good citizenship, for God, and for Country, an uphill pull, and a continuous plugging against innumerable odds, adversities, misunderstandings, troubles, financial and otherwise."

"Spiritually and culturally and on good citizenship lines," Mr. Gonner added, "the *Daily Tribune* has accomplished much good; financially, the odds have been against it because of lack of subscriptions and advertising. The *Daily Tribune,*" he continued, "has carried on despite all odds, and will continue to do so with the help of Almighty God and the loyal support of its friends and readers."

CATHOLIC ACTION takes this occasion to congratulate Mr. Gonner and his associates on the *Tribune*. The regular arrival of this only English-speaking Catholic daily published in the United States is looked to eagerly in this office and its contents are scrutinized with interest and profit, realizing as we have throughout the years how much of inspiration and benefit to the Church, the nation and society in general is contained in each issue.

Catholic Action *and* Social Service

"THERE is no more important field of human endeavor today than that of social service," says the author of the accompanying article, and "there is none that promises more alluring careers to young college graduates." Mr. Griffin, who will be remembered as the contributor of the very helpful article "Catholic Action and the Public Library," published in the May, 1935, issue of this magazine, then proceeds to show why social service, because of its tremendous influence, its present general character and prospective advantages, deserves the special consideration of all interested in Catholic Action.

By John J. Griffin

THE vast problem of public relief created by the economic and industrial debacle has once more brought into singular prominence the science of ocial service. This fact is exemplified by the federal rogram for national rehabilitation which necessarily mploys a huge and complex system of relief machinery. The states, likewise, confronting situations of portenious urgency have established multiple bureaus and lepartments dealing with social service. The cities and owns also have been compelled to augment existing gencies for the distribution of aid and are constantly nventing new experiments for reducing welfare exenditures. Private charities and philanthropies have, f course, expanded proportionately in an effort to olve the enormous problems involved.

In the sphere of constructive planning, the key to niversal and therefore national reconstruction of the ocial order was revealed a half century ago by Pope eo XIII in the immortal encyclical "Rerum Novaum." The documentary presentation of fundamental rinciples by the great social pontiff has in our times een substantiated and given practical development by 'ope Pius XI, and the Catholic doctrine of social jusice contained therein has been proclaimed and is beng taught from Catholic pulpits and Catholic profesional chairs throughout the world. That a pagan and naterial world is determined to experience every posible suffering before it submits to such a sublimely ractical plan is evidenced both by the depression itelf and by the continuing welter of chaotic scheming nd anarchic thinking foisted upon a bewildered umanity.

SOCIAL justice as outlined by the vicars of Christ, and as preached by Catholic sociologists, is the goal f Catholic Action in industry and commerce, in the nancial and economic world. But, in the meanwhile, uring the period characterized by prevailing condiions, the goal of Catholic Action should be the dominance of the social charity of Christ in substitution for the mechanical philanthrophy of social workers whose sheaf of diplomas and degrees represent courses in secular educational institutions, the curricula of which run the gamut from absolute evolution to paganism misinterpreted as "cultural religion."

Relatively speaking there is no more important field of human endeavor today than that of social service and there is none that promises more alluring careers to young college graduates. Because of its tremendous influence, its present general character and its prospective advantages, the sphere of social service deserves the special consideration of all who are interested in Catholic Action.

REALIZING that social service penetrates the very fabric of human personalities, no well informed thinker can fail to appreciate the strategic position of the social worker in the vital evolutionary processes of our nation, especially, in this period of transition. The social worker as much as the educator, the religious leader or the philosopher is fashioning the social order of the future. His place in the scheme of reconstruction is a critical and an intimate one; his office is at civilization's core—the hearth.

Catholic Action aims to produce leaders, Christlike leaders to go forth and command the places of eminence as well as the ordinary positions in every department of public life, including the department of public charity. At present in the field of social service, capable Catholics hold a negligible portion of the important positions, and their percentage in the ranks of social visitors or investigators is appallingly low. This is a situation which clamors for an immediate and substantial remedy.

Catholics will feel very much at home in the field of public assistance because it is theirs by every title of heredity and character. Catholic social workers taking graduate courses and semester studies in secular schools

preparatory to civil examinations, frequently are instructed that all present public relief originated with the passage of the English Poor Law. We know, on the contrary, that centuries before the government of England wrestled with the irritating spectre of armies of vagrants, the Catholic Church in the form of thousands of European monasteries, was dispensing aid to the posterity of Lazarus. We are aware, too, that the supreme social worker, the prototype of all true social service, was Jesus Christ Our Lord, and that from the Mount of Beatitudes He promulgated the Magna Charta of social life. We believe that the greatest social service institution in the world today is the Church, the Mystical Body of Christ, the divine personality of the ages with her milliard instrumentalities giving succor and exercising the spiritual and temporal works of mercy. Catholics should be abidingly conscious of the truth that the foundation of all ideal social charity reposes in the injunction of Christ: "Love thy neighbor as thyself," as all social justice is rooted in the primary law of the love of God.

THE spirit of Catholic Action demands that competent Catholics (unique in their qualifications as members of the Mystical Body of Christ, exhilarated by the redemptive grace from the Sacred Heart of Jesus) enter the field of social service and strive with all their might by personal effort and by organizations affiliated with the National Catholic Welfare Conference to enthrone the solid principles of Catholic charity in their vocation.

The general character of social service work today witnesses an absolute need of improvement. Social service calls for Christian charity rather than mere statistical case work. Applicants for aid are creatures of God destined to companionship in the beatific society of the eternal Trinity and not exhibit automatons to be subjected to social laboratory experiments and studies in Freudian psycho-analysis.

The social service worker has access to the sacrosanct precincts of the home to an extent denied both the teacher by profession and the priest by opportunity. It is the social visitor's task to gain an insight into the family problem by entrance into details of ancestral history, to instruct the family in matters that relate essentially to their individual and corporate destiny, and in general to provide an effective program of rehabilitation—all of which ideally demands as a prerequisite a sympathetic mind and a heart replete with Christian charity.

A RECENT writer declared (probably without any accurate criterion of judgment) that as many as nine out of every ten social workers favored birth control and in contravention of all legal regulations actually propagated the doctrine. Granted the figure to be exaggerated, let us suppose that only five out of every ten workers accepted this pagan theory. What a potent army anti-Christ has laboring for his cause in this great field!

Catholics can successfully defeat legislation aimed to validate contraceptive literature, can apparently conquer the eugenistic measures in Congress and elsewhere, but as long as there are thousands of social service workers, frankly favoring this vice freely entering the sacred bosoms of family life—the homes of the nation—all such efforts will eventually prove futile.

Not only by the dissemination of the insidious dogma of birth prevention are social workers pillaging our homes, the foundation stones of national stability, but likewise are they providing for more ominous catastrophies by propagating the doctrines of Marxian communism. Relief applicants in the desperate straits to which millions are reduced before assistance is given are fertile prey for radical but platitudinous panaceas which, allegedly, would transform their harassing dismay and impoverishment into utopian affluence and happiness. Thus, the social worker who preaches Soviet socialism has a whitening harvest to reap.

There is then a solemn work for Catholics in the field of public charity. It is a work that calls imperiously for an enduring answer. It is the great and noble task of introducing and prospering the principles of Catholic sociology and Christlike charity in the realm of social service.

THE very same conditions that give the atheist and pagan propagandist a point of vantage for promoting his nefarious "revelations" provide the Catholic visitor with an opening for some constructive work based on Christian charity. Catholic workers can take occasion to counteract the vicious teachings of neo-paganism in the course of intimate conversation. In contacts with their own brethren in Christ, they have a chance to introduce some Catholic reading, periodical or otherwise, to interest parents in Catholic education and arrange the entrance of children into parochial schools, to direct the children toward wholesome recreation and particularly toward Catholic centres of amusement. In general, the Catholic investigator should build with a spiritual as well as a material foresight.

Catholics engaged in public social work have infinite opportunities for exercising a real apostolate of Catholic Action. In their routine inquiries regarding marriages, births and amount of help received from fraternal and religious societies, they have splendid chances to legalize marriages before proper ecclesiastical authorities, to have neglected children baptized, confirmed and given first Communion, to bring whole families back to the practice of their Faith and to engage the help of Catholic social agencies interested in the health of the soul and the mind as well as the physical well being of their clients. (*Turn to page* 23)

PARTICIPATION *of* CATHOLICS *in* MIXED GROUPS—PART II

By Anna Dill Gamble

LAST month we presented under the above title the author's views with regard to the difficulties attendant upon participation by Catholics in mixed groups and enumerated certain cautions to be observed. In this installment, Miss Gamble presents a brief analysis of the multiplicity of mixed groups operating in our American life today and adds her recommendation that Catholics having membership in such groups act together as a determined and militant minority to oppose "with energy and persistence the taking of any vote that would commit the Catholic minority to acquiescence in a matter against their consciences."

IT IS NOT EASY to make an analysis of the multiplicity of mixed groups, so characteristic of the life of today. I think, however, that they fall roughly into six classifications: first, the "classified" clubs which have wide ramifications in the business world; second, the propaganda group; third, the technical, professional, labor and commercial groups; fourth, the pure conference or forum, existing for the clarification of public questions and making no attempt to act as a unit in regard to matters discussed; fifth, the public welfare groups, both government and private; and sixth, the character-forming, or youth organizations.

Service Clubs No Particular Problem

Under ordinary circumstances the "classified" or "service" clubs offer no special problem for our consideration. They include such organizations as Quota, Zonta, Altrusa and the Soroptimist Clubs, among business and professional women, and Rotary, Kiwanis and Lions, etc., among men. They call themselves "classified" clubs because their membership is limited to one representative in a given locality from each of the various lines of business and the professions on a classified list. They all specialize in some service, either to the handicapped or in vocational guidance. While these clubs invite speakers on public question to address them at their luncheon and dinner meetings, yet they take no action either at their local meetings or at their national conventions, their resolutions being confined to routine matters. However, the action of the Rotary and Lion's Clubs in going to Mexico City at this crucial time for their international convention, shows how even these groups can be used by governments for propaganda purposes through the new methods used with such effect by Soviet Russia for the manipulation of tourist psychology.

In regard to the other groups, it should be obvious at once that the principal reason why they challenge our attention here is that while they apparently form five distinct groups, it is so very hard to decide how many of them are definitely free from propaganda. As a matter of fact, almost all national organizations of both men and women, with the exception, as I have said, of the "classified" clubs, really combine propaganda with discussion, or are under definite pressure from their leaders. Witness the groups of social workers, and recently the General Federation of Women's Clubs, which have permitted the Birth-Control League to take an honored place on their programs, and to dictate action on that question. Witness, also, how not so many years ago, bar associations and medical societies passed resolutions to change the fundamental law of the land in regard to the drinking habits of the people. Even the most learned of scientific societies have been known to pass resolutions favoring half-baked theories on eugenics.

Propaganda of Professional Groups

It may sometimes happen that the interests of certain professional groups dictate their propaganda. One can see the strong professional bias influencing the N. E. A. propaganda for a Federal Department of Education with a teacher in the Cabinet. Group propaganda is almost inevitable, since the very purpose of an organization is to protect or advance the special interests or ideals of its members. But it is one of the tragedies of a secularized society that so many Catholics in business and professional life feel that they belong first to their business and profession, and are Catholics afterwards.

The Role of the Pressure Group

The May issue of the *Annals of the American Academy of Political and Social Science* is entirely devoted to the question of "Pressure Groups and Propaganda." In a foreword to this study it is pointed out that "in a world of group struggles for opinion control, the state itself often assumes the role of a pressure group," and the question is inevitably raised as to the future of democratic ideals of liberty, the place of religion and education, and the objective search for truth in a world where propaganda and pressure groups, to use the words of the *Annals*, "have become very definite fixtures in the social framework."

The danger of the compromise of Catholic truth by

Catholics participating in the multiplicity of mixed groups attempting this "opinion control," therefore becomes extremely serious. Few Catholics are as yet equipped to follow closely the policy of national mixed groups; for it is always a difficult and delicate matter to gage correctly the forces beating upon such organizations to control their policy. Too much is at stake for a Catholic minority in such a group to take its chances without establishing some definite method of protection against unwitting acquiescence in or implied approval of positions directly opposed to Catholic teaching. This is true not only on the grounds of Christian morality, but in regard to the more complicated question involved in the non-Catholic assumption of religious equality. Religious synthecism with the majority of intellectuals is now taking the place of old-fashioned Protestantism; and it is on this basis that many well-meaning non-Catholics seek cooperation with Catholics. This is undoubtedly true in regard to the psychology of non-Catholics interested in problems of international peace; and for Catholics thoughtlessly to accept this way out of group-conflicts, is the greatest surrender it is possible for a Catholic to make.

A Serious Question for Catholics

The question we will all have to face sooner or later is this: how is it possible for Catholics to remain within great national bodies whose leaders persist in committing the entire organization to a majority opinion on matters affecting Catholic faith and morals?

This whole trend, absent from an earlier American psychology, and contrary to real democratic theory and practice (which has always respected the rights of minorities) is the direct result of a growing dependence on what is called "group-thinking," or what is really mass-psychology.

The only method, short of complete withdrawal, by which Catholics may defend the rights of their conscience within such groups is always to act together as a determined and militant minority, opposing with energy and persistence the taking of any vote that would commit the Catholic minority to acquiescence in a matter against their consciences. It is determined minorities that in the end win majorities. Passive minorities have always been mere victims. Merely to resign from an organization can have little social effect. If we must resign, let us make our reasons perfectly clear, not only to the membership, but also to the public, particularly if we hold positions of social or official importance. To resign without making your reasons clear to a puzzled membership or community, is certainly not fulfilling one of the most important of the corporal works of mercy, "counseling the doubtful."

A Pertinent Example Cited

As an example I will cite a fight in the State Federation of Pennsylvania Women, on the question of birth-control (and in my own local Club in York) in which a very few of us were able to force recognition, in certain localities, of the principles that the federation should never take a vote on any question involving "partisan politics or fundamental religious convictions." The success of this principle is not yet assured throughout the State, and has yet to be brought before the general federation. However, I have found that it is not that the majority desire so much to register their opinion on these questions or to commit their organization to them, but that pressure groups outside of the organization and zealous propagandists within, together with a desire on the part of leaders to "swing" or manipulate mass-sentiment, are creating everywhere difficult situations for both Catholic and conscientious Protestant members of these organizations. I was astonished to discover also that most club women had never even heard the arguments against contraception. The federated clubs are being plunged into this controversial issue by their national and state leaders on the assumption that the question is settled, so far as women are concerned, and that no sensible woman is against contraception. I think the day is past when we should deplore the discussion of this question in mixed groups. On the contrary, we should invite it, and have our arguments ready. There is nothing more deadly than the present assumption that all women are united on this question. I have witnessed the presentation of arguments against this practise awaken a few brain-cells into action, and I know that a real opposition can be created, if only Catholic women will not treat the matter as hopeless.

Bringing to Bear Catholic Influence

I feel that a fight for the rights of conscience and for the rights of autonomous clubs can still be made, in spite of the recent action of the general federation at their triennial convention at Detroit, in endorsing the dissemination of contraceptive information. In an article in the May issue of *The Club Woman*, the organ of the general federation, the retiring president, Mrs. Grace Morrison Poole, showed how tenuous is the bond between any national organization and a local group. "Over and over again," she said, "we have to remind ourselves that the life thread of a national organization is a very frail one." If this is true (and it undoubtedly is), why cannot local clubs, through the concerted and energetic action of local Catholics, bring a pressure to bear on the general federation that it will be unable to resist to reverse its action on birth-control, and declare itself in favor of the principle never to take action on any matter involving the fundamental religious principles of its members. Already secret societies and those demanding a sectarian or political test for membership are excluded from the general federation. The birth-control resolution certainly does make a religious test for membership and should be fought on that ground.

There are no such complications arising in the pure

conference or discussion group. Here the purpose is to invite the expression both of public opinion and of experts of all schools of thought, with no attempt to pass judgment on the views expressed. Therefore, it seems to me, it is not only legitimate for Catholic groups to participate in such conferences, but it is our urgent duty to do so. If the Catholic viewpoint is ever to reach the non-Catholic, it would seem that the discussion conference or institute would be one of the most obvious methods by which he may be reached.

Advantages of the Conference Method

The conference method would seem to be the logical method for overcoming, without the compromise of principle, much error and prejudice. It would seem that through such processes, in a heterogeneous people such as ours, Catholic minorities might develop opportunities for free self-expression, if we cared to do so. Of course, there is no suggestion here of entering upon religious debates or of holding religious forums. In such groups, every address and every discussion stands on its own merits. No vote is ever taken. However, it must be admitted that it sometimes takes considerable persistence on the part of the Catholic members to have the program-makers do justice to the Catholic point of view. But, no conference can afford to be accused of unfairness or of deliberately ignoring the point of view of any of its component groups, so that private protests always produce results. During discussions from the floor it is not always necessary to present an argument if the Catholics present are not prepared to do so. A well-put question sometimes exposes the weakness of a position, and arouses fruitful thought.

Some character-forming and welfare groups as well as many propaganda groups seek Catholic participation, sometimes with great persistence. But many of them welcome Catholics only in a subordinate capacity. What they are out for are passive, not active Catholics, the sort that are interested in the personal benefits to be gained from the organization rather than for its principles and policies. Such organizations are anxious to encourage Catholic membership, not to influence, but to be influenced. For the most part the appeal is made to the young and inexperienced or to the humble and illiterate Catholic. The contrast between two such character-forming groups as the Scout Movement and the Y. M. C. A. and the Y. W. C. A. immediately comes to mind. In the former, Catholics are welcomed on boards and in executive positions, as well as in the rank and file. In the latter, only rank and file membership is sought. In Latin-American countries, what might be called "show-case Catholics" are usually put on boards of the Y's; but the executive positions are still retained exclusively by trained Protestant leaders.

Danger of "Advisory" Memberships

This use of "show-case Catholics" has often been effective in propaganda groups in the United States as well. As I have been betrayed into this position myself, I do not intend this expression as a term of opprobrium, but as a literal description of what I found the position to be. Prominent and unsuspecting Catholics are often put in honorary or "advisory" positions; but the advisory position is usually entirely nominal, as the "adviser" is seldom if ever consulted. The main purpose of this "advisory" position is that an influential Catholic name may appear on official letter paper to catch the unwary.

There are many important questions that might be discussed here, if we had the space. I will mention only a few. What is in the mind of people when they use the word "non-sectarian"? Do they mean *secularization*? Is there not in the minds of the leaders of many mixed groups a desire to wean Catholics, and to a less degree Protestants, away from what they call their "prejudices?" There can be no doubt that Catholics who prefer to belong to "non-sectarian" organizations, to the exclusion of Catholic groups, seem to develop a very noticeable religious indifferentism. On the other hand, many Americans when they use the word non-sectarian mean that they wish to be fair to every religious group, Catholic, as well as Protestant. Such a use of the term means an equitable and impartial representation of Catholics and non-Catholics in groups representing the citizenship whether by government appointment or by voluntary cooperation. Besides such questions as the distribution of public money, institutions like public libraries, and groups dealing with educational, health or social problems affecting all the citizenship should be neutral in the sense of being fair, in that the secularist point of view should not be permitted to predominate to the exclusion of the Catholic point of view. It is, therefore, not merely permissible but often obligatory for Catholics to participate in such mixed groups.

Catholics Should Not Accept Mere Toleration

This brings me to my conclusion. It is this: has not the day passed when Catholics should accept mere toleration in American life? Should we not begin to think about freedom? Merely to have our opinions as Catholics tolerated is not enough. Should we not have—and *feel* that we have—the right to proclaim the Catholic position on any matter whenever it is necessary? There are a lot of people today talking about their right to what they call "free speech," that is, the right to teach atheism and the new ideas about sex. Any number of people today are demanding the right as free Americans to be as communist as they like. How many Catholics in mixed groups realize that as Americans they have a great deal better right to be just as Catholic as they like?

MONTH *by* MONTH

CATHOLIC ACTION

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. Administrative Committee

MOST REV. THOMAS F. LILLIS, D.D., Bishop of Kansas City, acting chairman of the N.C.W.C. Administrative Committee and of the Executive Department; MOST REV. JOHN G. MURRAY, S.T.D., Archbishop of St. Paul, treasurer, and chairman, Legal Department; MOST REV. JOHN F. NOLL, D.D., Bishop of Fort Wayne, secretary and chairman, Department of Lay Organizations; MOST REV. JOHN T. MCNICHOLAS, O.P., S.T.M., Archbishop of Cincinnati, chairman, Department of Education; MOST REV. ARCHBISHOP EDWARD MOONEY, D.D., Bishop of Rochester, chairman Department of Social Action; and MOST REV. HUGH C. BOYLE, D.D., Bishop of Pittsburgh, chairman; Press Department.

Assistant Bishops, Administrative Committee

The MOST REV. FRANCIS P. KEOUGH, Bishop of Providence; the MOST REV. JOHN B. PETERSON, Bishop of Manchester; the MOST REV. EDWIN V. O'HARA, Bishop of Great Falls; the MOST REV. EMMET M. WALSH, Bishop of Charleston; the MOST REV. JOSEPH F. RUMMEL, Archbishop of New Orleans; the MOST REV. EDWARD F. HOBAN, Bishop of Rockford; the MOST REV. JOHN A. DUFFY, Bishop of Syracuse.

VERY REV. JOHN J. BURKE, C.S.P., S.T.D.
General Secretary

CHARLES A. MCMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Committee, National Catholic Welfare Conference.

Papal Secretary of State Praises Work Of U. S. Bishops Through the N. C. W. C.

IN A LETTER from the Vatican, addressed under date of July 2, 1935, to the Most Rev. Thomas F. Lillis, Bishop of Kansas City and acting chairman of the Administrative Committee, N. C. W. C., His Eminence, Eugenio Cardinal Pacelli, Papal Secretary of State, acknowledges the receipt of the annual reports of the episcopal chairman of the various N. C. W. C. departments and refers to the "splendid activity of the bishops of the United States" as set forth therein. Cardinal Pacelli's letter reads as follows:

"I have the pleasure of acknowledging receipt of copies of the minutes of the last general meeting of the bishops of the United States and of the reports of the various departments of the National Catholic Welfare Conference as presented to the meeting by the chairmen of the departments.

"The documents are most interesting and set forth in clear light the splendid activity of the Hierarchy of the United States in many varied fields of action. I am very much obliged to Their Eminences and Their Excellencies for having given me the opportunity of perusing these records of their common labors for the advancement of the interests of Our Holy Mother the Church.

"Gladly availing myself of this occasion to assure Your Excellency of my high regard and of my religious devotion, I am,

"Sincerely yours in Christ,

"/s/ E. CARD. PACELLI."

Problems of Youth and Mexico Considered at Chicago Meeting of N.C.W.C. Administrative Committee

A SPECIAL meeting of the Administrative Committee of the National Catholic Welfare Conference was held in Chicago, July 3, 1935.

The Most Rev. Thomas F. Lillis, Bishop of Kansas City and acting chairman of the Administrative Committee and of the Executive Department of the N. C. W. C., presided. Members attending were: The Most Rev. John G. Murray, Archbishop of St. Paul, treasurer and chairman of the Legal Department; the Most Rev. John F. Noll, Bishop of Fort Wayne, secretary and chairman of the Department of Lay Organizations; the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, and chairman of the Deprtment of Education; the Most Rev. Archbishop Edward Mooney, Bishop of Rochester and chairman of the Department of Social Action; the Most Rev. Hugh C. Boyle, Bishop of Pittsburgh and chairman of the Press Department; the Most Rev. Francis P. Keough, Bishop of Providence; the Most Rev. John B. Peterson, Bishop of Manchester; the Most Rev. Edward F. Hoban, Bishop of Rockford; the Most Rev. John A. Duffy, Bishop of Syracuse; and the Very Rev. Dr. John J. Burke, C.S.P., general secretary.

The Administrative committee gave its attention to the developments that have occurred in the Mexican situation and expressed its gratitude to all bishops who, in accordance with the request of the Administrative Committee, set aside the month of June for prayers for the persecuted Church in Mexico.

The committee also gave consideration to the new National Youth Movement and the ways in which it affects the training of Catholic youth and to the religious, educational, recreational and social questions involved in practical means of supporting such a movement. Consideration also was given to plans for the extension of the work of the N. C. W. C.

Rural Life Conference to Meet In Rochester, N. Y., October 27-31, 1935

AT the invitation of the Most Rev. Archbishop Edward Mooney, Bishop of Rochester, N. Y., the thirteenth annual convention of the Catholic Rural Life Conference will be held in his see city, October 27-31, 1935, according to an announcement recently made by the Rev. James A. Byrnes, of St. Paul, Minn., executive secretary of the conference, following a meeting in Washington, D. C., with the Rev. Dr. Edgar Schmiedeler, O.S.B., director of the Rural Life Bureau, N. C. W. C., and the Rev. Dr. Francis Augustine Walsh, O.S.B., director of the National Center of the Confraternity of Christian Doctrine.

Solemn Pontifical Mass and an evening mass meeting, at which nationally prominent speakers will be heard, will feature the first day's session. On Monday, there will be committee meetings and rural life programs in educational institutions of Rochester, particularly the seminary stressing the importance of training in rural life work. Tuesday will be known as "Rural Home and School Day" and Wednesday will be known as "Rural Economics Day." On Wednesday there will also be a discussion of the Bankhead Bill, which seeks to facilitate the purchase of land by farmers who are now merely renters.

with the N. C. W. C.

Thursday will be given over to the program of the Confraternity of Christian Doctrine which again will hold its annual convention in conjunction with the Rural Life Conference. The Confraternity of Christian Doctrine convention actually is Thursday, and some features of its sessions will in effect constitute the Rural Life Conference's consideration of rural religious education.

Bishop Nussbaum of Marquette Dies as Result of Injury Sustained by Fall

THE only member of the Passionist Order to have been raised to the episcopate in the United States—the Most Rev. Paul Joseph Nussbaum, Bishop of Marquette, Mich., died in St. Joseph's Hospital, Marquette, June 24, as a result of a fractured skull sustained in a fall on June 13. Bishop Nussbaum was born in Philadelphia in 1870, ordained to the priesthood in 1894, and named first bishop of the Diocese of Corpus Christi in 1913.

Bishop Nussbaum organized the Diocese of Corpus Christi and furthered the progress of the Church there, especially among the numerous emigrants from Mexico. He had the distinction of reading reports of his own death in the tidal wave which struck Corpus Christi in 1919. On March 26, 1920, the bishop was forced to resign his see due to ill health, which resulted from injuries received in a train wreck. When his health was sufficiently restored he was appointed in November, 1922, to the See of Marquette, Mich.

Prayers of the readers of CATHOLIC ACTION are respectfully requested for the happy eternal repose of his soul.

International Meetings to Hear N.C.W.C. Family and Rural Life Director

THE REV. DR. EDGAR SCHMIEDELER, O.S.B., director of the Rural Life Bureau and Family Life Section of the N. C. W. C. Social Action Department, sailed for Europe on July 9 to attend the Fifth International Congress for the Improvement of Rural Life and the Fifth International Congress on Family Education, held under the patronage of the governments of Belgium and of Luxemburg: in Luxemburg, from July 20-23, and in Brussels July 24-25. The major topics discussed were: The increase in small land-holdings after the war, through private initiative and through state intervention; remedies for the rural exodus and unemployment, and the importance of popular art and domestic peasant industry in the improvement of rural life.

Dr. Schmiedeler will read a paper on "The School and Parent Education" at the Brussels Conference meeting. The paper will deal with the present development in parent education in the schools—both Catholic and secular—of the United States.

Catholic Hospital Association Expresses Gratitude for N.C.W.C. Aid

AT THE twentieth annual meeting of the Catholic Hospital Association, held recently at Omaha, Nebr., the association adopted a resolution gratefully acknowledging "its indebtedness to the National Catholic Welfare Conference and to its general secretary, the Reverend John J. Burke, for frequent and generous assistance in the formulation of policies with reference to our association's public relations." "This assistance," the resolution continues, "has been of the greatest value to the association in maintaining attitudes in close conformity with those of other Catholic agencies and in developing that unanimity without which the viewpoints of Catholic groups would fail in securing their full influence and recognition."

Resolutions closing the doors of Catholic hospitals to operations for sterilization of "the so-called unfit," condemning "emphatically and unqualifiedly the use of the hospital center for the diffusion of contraceptive knowledge," and approving the program of the American College of Surgeons for hospital standardization and the program of the American Medical Association with regard to registration of hospitals, were adopted.

The Rev. Alphonse M. Schwitalla, S.J., of St. Louis, was reelected president.

Monsignor Leech, Pottsville, Pa., Pastor, Named Auxiliary to the Bishop of Harrisburg

WORD of the appointment of the Rt. Rev. Msgr. George L. Leech, rector of St. Patrick's Church, Pottsville, Pa., as Auxiliary Bishop of Harrisburg, was announced from Vatican City last month, as the Most Rev. Philip R. McDevitt, Bishop of Harrisburg, made preparations for the quiet observance of the fiftieth anniversary of his ordination on July 14, 1935.

Born at Ashley, Pa., the bishop-elect prepared for the priesthood at St. Charles Borromeo Seminary, Overbrook, and was ordained by His Eminence Dennis Cardinal Dougherty, Archbishop of Philadelphia, on May 19, 1920. Following his ordination, he took post-graduate studies at the Catholic University of America, where he received the degree of Doctor of Canon Law in 1922. While on summer vacations from the Catholic University, he served as assistant rector of the Church of St. Patrick at McAdoo, Pa., and the Church of St. Stephen, Philadelphia. In June, 1922, he was named assistant rector of the Church of the Holy Infancy, Bethlehem, Pa.

In April, 1923, Bishop-elect Leech was named secretary of the Apostolic Delegation then under the Most Rev. Pietro Fumasoni-Biondi, now Cardinal and Prefect of the Congregation for the Propagation of the Faith, and on January 17, 1929, named permanent rector of St. Patrick's Church, Pottsville.

The bishop-elect was honored by His Holiness, Pope Pius XI, with the title Very Reverend Monsignor and the rank of Private Chamberlain on July 27, 1925. His Holiness elevated him to the dignity of Domestic Prelate, with the title of Right Reverend Monsignor, in August, 1934.

To Bishop-elect Leech, CATHOLIC ACTION offers respectful and sincere congratulations and best wishes for a long and fruitful career in the episcopate.

N.C.C.M. Announces List of Speakers To Appear on Weekly "Catholic Hour" Broadcast

RIGHT REV. MSGR. DUANE G. HUNT, vicar general of the Diocese of Salt Lake, who is now speaking in the nation-wide Catholic Hour produced by the National Council of Catholic Men, has agreed to extend his series from five to seven addresses, giving him the dates of August 4 and 11 in addition to those noted in last month's issue. Succeeding Monsignor Hunt there will be given two addresses by Right Rev. Msgr. William J. Kerby, editor of *The Ecclesiastical Review.*

The schedule following Monsignor Kerby's addresses includes three talks by Rev. James A. Reeves, S.T.D., president of Seton Hill College; eight by Rev. James M. Gillis, C.S.P., editor of *The Catholic World;* and sixteen by Very Rev. Msgr. Fulton J. Sheen, of the Catholic University.

The dates of Monsignor Kerby's addresses will be August 18 and 25; those of Doctor Reeves, September 1 to 15; Father Gillis, November 3 to December 23; and Monsignor Sheen, December 29 to April 12, 1936.

Important Posts Held by N. C. S. S. S. Graduates

AN IMPRESSIVE catalogue of important positions is shown in the partial listing of offices held by the 284 graduates of the National Catholic School of Social Service. The listing occurs in a pamphlet entitled "Social Service"—"Christianity Put Into Practice"—recently published by the National Council of Catholic Women, under whose auspices the school is conducted. Among the positions filled by N. C. S. S. S. graduates are:

Assistant Instructor, Department of Sociology, Catholic University of America; Director of Field Work, St. Louis University School of Social Work; Instructor, Loyola School of Social Service, Chicago; Supervisor of Field Work, National Catholic School of Social Service; Supervisor of Catholic Charities of Omaha and Lecturer in Creighton University; Social Case Work Consultant for the State of Texas; Field Supervisor for Federal Relief in Baltimore; Case Consultant, Federal Transient Bureau, New Mexico; Field Supervisor for Federal Relief, Dallas, Texas; Executive Secretary, Catholic Big Sisters, Los Angeles; Lecturer of Social Case Work at Immaculate Heart College, Los Angeles; Executive Secretary, Colorado Tuberculosis Association, Denver; Executive Secretary, Social Service League, Iowa City, Ia.; Executive Secretary, Washington Heart Association and Social Service Department, St. Anne's Orphanage, Washington, D. C.; Executive Secretary, Catholic Social Service, Arizona; Supervisor, Department of Child Welfare, Catholic Social Service Bureau, Green Bay, Wis.; Supervisor, Catholic Child Welfare Bureau, La Crosse; Director of Social Service, New York Foundling Asylum.

Members of religious communities who have attended the Service School are now Supervisor of Mercy Hospital, Baltimore; Superintendent of St. John's Hospital, Cleveland; Director of Social Service, Charity Hospital, Cleveland; Director of the Department of Social Service, DePaul Hospital, St. Louis; Medical Social Worker, Social Service Department, Charity Hospital, New Orleans, and lecturer in School of Nursing, Louisiana State University.

Other former students at the Service School are Instructor in Sociology and Child Study, Philippine Normal School, Manila, P. I.; Chief of the Statistical Division, Puerto Rican Emergency Relief Administration, San Juan, P. R., and Assistant Chief of the Women's and Children's Bureau, Insular Department of Labor, San Juan, P. R.

THE pamphlet points out the great need existing today for trained social workers, particularly Catholic social workers, and states that more students are willing to be enrolled for training and service, but that money must be found to finance them until they can repay. Saying that "trained workers must fill the need as rapidly as they can be properly trained," the pamphlet adds that the need "is too imperative to wait on an adequate endowment," and presents a number of suggestions for rendering assistance.

New Publication Explains Catholic Peace Objecti ves

IN A RECENT publication of the Catholic Association for International Peace, entitled "Catholics and the Peace Problem in the United States," we find a number of timely and informative facts which should be considered by all interested in the association's particular field of Catholic Action.

The expansion of the Catholic peace movement is described under a chronological listing of the various meetings conducted by the Catholic Association for International Peace since its organization immediately following the Eucharistic Congress in 1926. For the first three years after the founding of the association, only one meeting a year was held. Since that time, there have been added regional meetings, and a number of student conferences.

The aims of the association as outlined in the latest publication are: To study, disseminate, and apply the principles of natural laws and Christian charity to international problems of the day; to consider the moral and legal aspects of any action which may be proposed or advocated in the international sphere; to examine and consider issues which bear upon international goodwill; to encourage the formation of conferences, lectures, and study circles; to issue reports on questions of international importance; to further, in cooperation with similar Catholic organizations in other countries, the object and purposes of world peace.

The Catholic Association for International Peace, under the leadership of eminent Catholic authorities, works principally through its various formal committees composed of persons acquainted with and actively interested in particular phases of international life. The committees prepare reports which must be presented for discussion at a meeting of the association. They are then revised, if necessary, and are presented to the public with the sanction of the executive committee. In the case of reports dealing with moral judgments or international law, they must be submitted to the committees on International Ethics and International Law and Organization. Those two committees serve as guides for all the other committees.

The great need of intelligent preparation for the promotion of peace is stressed. The association urges formation of study clubs and participation by Catholics in the programs of organizations "of general membership when there is clearly no danger of any misunderstanding of the principles of the Catholic Faith. To aid in such programs, the association has prepared ten reports, including N. C. W. C. study club outlines on international questions. These are wide in scope, beginning with *International Ethics* and running through regional studies such as *Europe and the United States* and *Manchuria—The Problem in the Far East* to the broader field of *International Economic Life* and *The Christian Way to Peace.*

The association invites all who are interested in furthering the work of peace, so earnestly sought by our Holy Father, to write for information to its headquarters, 1312 Massachusetts Avenue, Washington, D. C.

THE N. C. W. C. *and the* CONFRATERNITY *of* CHRISTIAN DOCTRINE

AT THE annual meeting in November, 1934, of the archbishops and bishops of the American Hierarchy, held at the Catholic University of America in Washington, D. C., there was appointed an episcopal committee to consider the establishment at N.C.W.C. headquarters of a central office of the Confraternity of Christian Doctrine under the Administrative Committee, N.C.W.C. Assignments to the committee were made as follows: Archbishops McNicholas of Cincinnati and Murray of St. Paul and Bishop O'Hara of Great Falls, the last named being designated chairman. Since that date the contemplated national center has been established and is now functioning at N.C.W.C. headquarters. In the accompanying article, Dr. Walsh, director of the newly established center, recites briefly the history of the confraternity movement, the aims of the confraternity in the United States, services available through his office, and calls attention especially to the scheduled meeting in Rochester, N. Y., October 27-31, of the Catholic Rural Life Conference (see page 12 of this issue) at which plans for the extension of the confraternity will be considered.

By Very Rev. F. A. Walsh, O.S.B.

IN THE first report of the General Committee on Catholic Affairs and Interests, made to the Hierarchy in 1919, it was recognized that among the matters calling for attention on a national scale a prominent place must be given to religious instruction. Naturally, the educators took a profound interest in this question, especially from the standpoint of the schools and colleges. They declared that the "teaching of religion in all our educational institutions and in our Sunday schools must be made thorough, systematic and practical." They insisted that religion must be included among the subjects taught even in the night schools. The Catholic Press Department sought the collaboration of Catholic literary societies and reading circles; the Department of Social Service favored the use of parochial school buildings and halls for night classes for young people and adults for the study of Christian doctrine and other subjects. Every effort was made to foster these ideals and to bring these plans to fruitful issue.

WITH the development of the N. C. W. C. Rural Life Bureau, a great impetus was given to the religious vacation schools, established in regions where there was no Catholic parish school. In some places, the Confraternity of Christian Doctrine was already functioning. In 1903, it had been established by Cardinal Farley in New York, and a manual of the Confraternity of Christian Doctrine was issued by the Sunday Companion Publishing Company in 1906. It was established in Pittsburgh in 1908 and in Brooklyn in 1921. Its great expansion came after the World War, chiefly in the West and Northwest. The Most Rev. Edwin V. O'Hara, Bishop of Great Falls, Mont., took a leading part in the development of the religious vacation schools under the auspices of the confraternity.

The growth of the confraternity raised many issues of intercommunication, of study plans, outlines, etc., and of cooperation of seminary students and religious communities, demanding consideration on a national scale. Three years ago steps were taken towards the setting up of a national center, but it was only after the meeting of the archbishops and bishops of the United States in November, 1934, that the national center was established at the headquarters of the N. C. W. C.

MANY of the problems recognized by the Hierarchy in 1919 are still pressing: educational problems are perennial and renew their youth from year to year. The need for religious instruction of the public school child is greater than ever, now that it is more difficult to build our own schools. Study clubs, adult religious education, night classes in religion, religious education for the public school student of high school age and many kindred problems are pressing. It has become impossible to meet these issues by providing financial support for teachers, building, etc., on any elaborate scale. The Confraternity of Christian Doctrine, which is older than the majority of religious communities now flourishing in the Church, has met just such conditions throughout its history. It has made secure the tradition of the Faith when the problem was not one of money but of martyrdom to be escaped or endured. It suffices to mention that the hedge schoolmasters of Ireland, in the days of persecution were members of this confraternity and their names can still be found on old parish lists.

The confraternity is the agency which the Church is using and must use in the battle now being waged on our American social and religious frontiers. When fully organized, it contains a number of units. The parish unit is fundamental. In the suggested constitution for parish units (obtainable through the na-

tional center at the N. C. W. C.) the following objectives are set forth:

(a) Religious training of Catholic elementary school children not attending Catholic schools, in vacation schools and instruction classes during the year;

(b) Religious instruction of Catholic youths of high-school age not attending Catholic schools, in suitable study clubs and by other successful methods;

(c) Religious study clubs for adult groups; inquiry classes for non-Catholics;

(d) Religious education of children by parents in the home.

THE confraternity is also ready to take care of other work, should occasion require. It may sponsor missions for children, clubs and classes for immigrant parents, and religious correspondence courses. The distribution of Catholic literature can be entrusted to it. It may maintain the parish book rack, containing pamphlets on Catholic doctrine and practice. In small missions, where the priest comes only occasionally, it will take charge of a religious program for Sundays and holy days of obligation.

The confraternity is composed of both active and associate members. Associate membership is conferred upon those who cannot take an active part in the confraternity work, but who wish to contribute to its support. Active members are enrolled in one of the following four divisions:

(1) TEACHERS, who shall assist priests and sisters in catechetical work.

(2) FISHERS, or home visitors, whose work it is to encourage attendance at instruction classes and perform other active parochial tasks.

(3) HELPERS, who provide facilities for classes and clubs, transport teachers and pupils and assist with the preparation of material for clubs and classes.

(4) STUDY-CLUB LEADERS, who conduct religious study clubs for adults and secular high-school students.

Outlines, plans of work and suggestions for these various divisions have been prepared, as a result of experience already had; with a little practice, skill in their application is quickly acquired.

THE parish confraternity is, under the present plan of organization, affiliated with the diocesan confraternity. The national center operates under a committee of the Hierarchy, composed of Archbishops McNicholas and Murray, with Bishop O'Hara as chairman. Besides the general statistical and contact work, it maintains a permanent exhibit of books, pamphlets and other material of interest in the field of catechetics. On request it will attend to the details of negotiations with publishers and orders for catechetical material. A list of this material is in preparation. It will give answer to inquiries and offer religious correspondence courses. To assist in the establishment of the confraternity on a diocesan scale, a field secretary, Miss Miriam Marks, is available. Miss Marks has had a long and successful experience in this work.

The Confraternity of Christian Doctrine will hold its national assembly at Rochester, N. Y., October 30-31, meeting with the Catholic Rural Life Conference. This arrangement, which prevailed at St. Paul last year, will be continued for this assembly. The complete program will soon be announced. There will be a low Mass at 8 a. m., followed by a morning meeting at 9.30, presided over by Bishop O'Hara. At 12.30, at the luncheon presided over by the Most Rev. Archbishop Mooney, Bishop of Rochester, the work of the national center and its present condition will be explained by the national director. Other addresses and features of the program, especially for the afternoon session and the sectional meetings, are in preparation, and will be announced through the Catholic press.

UNDER the recent decree of the Sacred Congregation of the Council, pastors are called upon to celebrate *catechetical day*, or the *Feast of Christian Doctrine*. The national center of the confraternity offers the suggestion that this feast be kept on October 30, this year. October is the month of the Holy Rosary, and of the Angels; the feast of Christ the King is near that date; it is also proximate to All Saints and All Souls. It is hoped that a broadcast for the school children may be put on the radio for that day, under the auspices of the confraternity. The Sacred Congregation suggests certain features for parochial catechetical day. (See *Ecclesiastical Review*, July, 1935). Among these are a parish Mass, an exhibition program in the field of catechetics, a display of Catholic literature and other matters of interest. Many parishes will find it possible to hold a special evening service in the church followed by demonstration of catechetical work, study club methods, perhaps a lecture, and a period in which parents and friends may examine the achievements of the children or the display of matters of importance to Catholic Action in every form.

By its very nature, religious instruction is the one great weapon of Catholic Action. When speaking of it, St. Paul used figures drawn from the panoply of war. Under the Administrative Committee, N. C. W. C., the national center of the Confraternity of Christian Doctrine is definitely committed to this vital activity of the living Church, in conjunction with the bishops and the pastors. It is a proper function of that royal priesthood, in which the laity, by right of baptism and confirmation, have part.

The CLERGY

By Rev. Vincent Mooney, C.S.C.

YOUTH LEADERS' CONFERENCE

IN the call issued for the National Conference of Clergy Youth Leaders, briefly reported herein, leisure time guidance of youth was put forward as one of today's most pressing needs. Youth organizations are multiplying rapidly it was stated and the warning given: "If we do not safeguard youth's interests by keeping them under the protecting arm of the Church, then other agencies will absorb their energies." Recognizing the necessity of concerted action, well-trained leaders and the development of balanced programs, the Notre Dame Conference adopted a series of recommendations as a guide for further study on this important activity.

TWO bishops and 107 priests participated in the first national Clergy Youth Leaders' Conference, held at the University of Notre Dame, opening on Monday evening, July 8, and closing on Thursday evening, July 11. Heads of national organizations servicing youth attended the sessions, while diocesan directors of Catholic youth organizations reported on the development of activities in their respective dioceses. Twenty-seven dioceses were represented at the conference.

The conference was held under the joint auspices of the Most Rev. John F. Noll, Bishop of Fort Wayne and episcopal chairman of the Department of Lay Organizations, National Catholic Welfare Conference, and the Most Rev. Bernard J. Sheil, Auxiliary Bishop of the Archdiocese of Chicago.

The writer was privileged to serve as chairman of the conference and the Rev. Daniel A. Lord, S.J., national director of the Sodality of Our Lady, rendered exceptional service in the capacity of secretary.

Both Bishop Noll and Bishop Sheil have been extremely active in the development of youth organizations in their respective dioceses. In 1930, Bishop Sheil was designated the director general of the Chicago Catholic Youth Organization by His Eminence, George Cardinal Mundelein. Five years of active leadership in this interesting field of social service has convinced Bishop Sheil that the Catholic Youth Organization is a practical answer to the oft-repeated question, "What think you of youth?" Several dioceses have adopted the C. Y. O. idea and there are definite indications that other diocesan authorities are contemplating similar developments.

IN THE fall of 1934, Bishop Noll launched a C. Y. O. in the Diocese of Fort Wayne. The reaction to the plan was most gratifying and under Bishop Noll's personal leadership as director general the project was carried into the larger cities throughout the diocese.

Convinced that the C. Y. O. embodied the essential elements of a balanced and practical program Bishop Noll acquainted the archbishops and bishops of the United States with the progress made along C. Y. O. lines in his own diocese. At the same time, he announced that he would sponsor a conference for the clergy youth leaders.

As a result of this announcement, 107 priests assembled at Notre Dame for the purpose of exchanging experiences and of working out some practical plan for the coordination of Catholic youth activity along parochial, diocesan and national lines.

When the conference opened, 96 priests were in attendance. Bishop Noll welcomed the clergy to the Fort Wayne Diocese. The Rev. Hugh O'Donnell, C.S.C., extended the hospitality of Notre Dame on behalf of the university authorities. In his address of welcome, Bishop Noll stressed the importance of the spiritual as the basis for all forms of youth activity and indicated the necessity of sound clerical leadership and guidance if there was to be any worthwhile accomplishment in the development of youth programs under the Church's auspices.

REVIEWING the tragic plight of youth in the light of modern conditions, His Excellency urged his audience to look upon youth work as a real apostolate, stressing the importance of balanced programs. Bishop Noll said that these programs must be thoroughly practical and at the same time in accordance with modern youth needs and aspirations. Concluding his remarks he set forth some very practical methods of utilizing lay leadership in the promotion of youth work and asserted that the C. Y. O. should become a powerful force in the lives of Catholic youth not now being reached by the traditional parish society.

Toward the end of the opening session the writer reviewed the history of previous youth leaders' conferences, stated the general objectives of the Catholic Youth Movement, and outlined the topics selected for discussion during the conference. An executive committee was appointed at this session to direct the discussions into the proper channels. A special feature of

the conference program was the open meeting in the university theater. At this meeting a large audience heard Bishop Noll make a strong appeal for practical means of safeguarding youth's interests. Following Bishop Noll's address, Bishop Sheil recounted his own experiences in handling boys. He told the story of C. Y. O. and clearly demonstrated that the athletic phase was only the more highly publicized aspect of a very comprehensive youth program.

BOTH bishops urged their audience to use every resource at their command to coordinate youth activities for the purpose of counteracting anti-religious and anti-social youth movements, if Catholic youth were to be kept close to the heart of Christ.

Another feature of the discussions centered about communism and youth. Several speakers reviewed the activities of communist youth associations, the methods used in securing leaders and the means of financing such organizations. It was generally agreed that the most effective means of checking the spread of communism among youth was to acquaint every Catholic youth with the positive social philosophy of the Church and insist upon its application as a solution of modern social problems.

Diocesan directors of Catholic youth organizations explained the development of the C. Y. O. in various dioceses. The explanations were followed by questions and general discussions. These discussions brought out the fact that a diocesan C. Y. O. operating under the control and supervision of the ordinary of the diocese was the most effective means of keeping youth in close contact with the Church. It was also pointed out that if such a coordinated diocesan set up is to function effectively and with permanent results the services of full-time diocesan directors would be required.

Another subject thoroughly discussed was the problem of leadership. Both the full-time professionally-trained leader and the volunteer worker are indispensable if the youth program is to function effectively. The methods used in training leaders by various organizations were discussed. It was the consensus that those assuming the responsibility for the direction of youth should avail themselves of the many opportunities provided for leadership training. It was also urged that agencies providing such training courses should continue to bring these courses to the attention of all those interested in the development of Catholic youth organizations.

DURING the sessions representatives of several youth organizations explained their programs. Among the speakers were: Ray O. Wyland, who spoke on Catholic participation in the Boy Scout Movement; Rev. Daniel A. Lord, S.J., of St. Louis, who explained the service rendered along spiritual, cultural and Catholic Action lines by the sodality to the parish and school; Rev. Martin I. Carrabine, S.J., of Chicago, who explained the operation of Cisca, the leadership union of the fifty-nine high schools and colleges of Chicago; Rev. Kilian Hennrich, O.M.Cap., of New York City, who presented the work of the Catholic Boys' Brigade; Rev. George Nell, of Effingham, Ill., who discussed the youth problem as encountered in the smaller towns; Rev. Theodore J. Hatton, O.Carm., of Chicago, who presented the need of youthful training to purity; Rev. Joseph A. Luther, S.J., of Detroit, Mich., who discussed the communistic developments among youth, the communistic youth societies, and how they are influencing even Catholic youth; Rt. Rev. Msgr. Thomas N. Conroy, of Fort Wayne, who talked on the Fort Wayne plan; Father Moran, who explained the Chicago Youth Organization; Fathers Powelson, Labodie and Newman, who told of the functioning of the C. Y. O. in San Francisco, Cincinnati and Springfield, Ill., respectively; and Father Benz, who talked on the *Catholic Boy*, and explained its editorial policy and developments. Many others participated in the frequent and lively discussions which characterized every session.

Following the presentation of specific programs the conference considered the plan submitted by the executive committee. That plan classified the various organizations now existing and indicated their relative position in the larger youth program. Organizations servicing youth were grouped together and the agencies providing training for youth leaders were included in the tentative plan. A suggested program of activities under the general heading of personal, recreational, cultural, and Catholic activity rounded out the proposed plan of a coordinated youth organization.

PERHAPS the outstanding contribution of the conference was the willingness of a large group of priests to think in terms of a practical solution of common problems. Pastors and assistants joined with the heads of youth organizations in seeking the common denominator for a coordinated Catholic youth organization. The federal youth program was interpreted in all its aspects and priests from many sections of the country indicated a willingness to cooperate in the practical accomplishment of that program.

The clergy conference was not just another conference. Experienced leaders of youth revealed an intense desire to unify their efforts—they manifested a unity and singleness of purpose. They recognized in the problem of youth a challenge to serious and Christ-like men. They left the conference strong in the hope that concerted action in behalf of youth could secure the desired results.

N. C. C. W. Institute Hears Leaders *on* Present-Day Problems *of* Youth

IN THE accompanying article, the national executive secretary of the National Council of Catholic Women, after stating the great importance of the Youth Movement as a matter of common Catholic interest, reviews the first week's program of the institute recently conducted at the National Catholic School of Social Service, Washington, D. C., under the auspices of the National Council of Catholic Women. This review, together with a summary to follow next month, should serve to convince our readers and all with whom they come in contact, either individually or through their organizations, of the need of common Catholic action in meeting a situation of the greatest import to Church and Nation. The National Council of Catholic Women is to be congratulated upon the service it has performed in promoting a better understanding of the needs of this all-engaging problem. The major portion of the N. C. C. W.'s 1935 convention at Fort Wayne, Ind., will be devoted to a consideration of the problems of youth. The Youth Institute has proved a splendid preparation for this national meeting.—THE EDITOR.

By Agnes G. Regan

IN THE midst of the world turmoil, international difficulties, internal conflicts in many countries, industrial disturbances, economic depression, one finds everywhere youth the outstanding question. Countries in which the spirit of nationalism is rampant are mobilizing youth almost down to the nursery age, that from the very dawn of reason national ideals may become the guiding star of the next generation. Even rugged individualism is being sacrificed to nationalism. Youth must be prepared not only to work, but to sacrifice in the building up of the nation. So, too, the nationalist who would destroy existing government and initiate the reign of Communism seeks to mobilize the youth of the land to the end that they become impregnated with the theories which will make world revolution possible.

In our own country, we find not just echoes, but very definite action along these lines and, unfortunately, conditions resulting from the industrial collapse and the apparent inability of the government to carry out effectively the program which it was hoped would establish the elements at least of social justice are responsible for a situation which may well be instrumental in subjecting the minds of American youth to influences which may lead them far astray.

Concern for the Souls of Our Youth

Youth has indeed been sacrificed for more than two decades. The World War meant the sacrifice of thousands who would have been leaders in the present crisis. The mad rush for wealth, for pleasure, results of the false prosperity following the war, meant the loss not merely in a physical sense, but in a spiritual sense, of additional thousands. We might well pause to ask ourselves: What doth it profit the country which permits conditions, social and moral, to exist which make possible the loss of the soul of its youth?

The great economic depression attacks a third great group of prospective citizens and potential leaders. The great army of high school and college graduates, ready to take their places as workers in every field of endeavor, find themselves among the hosts of the unemployed and the door of opportunity closed to them. At best many thousands of these young men and women face part-time unemployment, labor for meager wages, possible acceptance of relief, lack of opportunity for further education.

Our Catholic Responsibility

It is not surprising that in the face of this situation there are gradually being developed forces and agencies in the hope of alleviating the situation and saving, if possible, for the nation that which is its greatest asset, its most precious possession, the youth of our land. As Catholics, we have a tremendous responsibility in this particular situation. We may well ask ourselves whether or not we have been fully alive to our responsibility during the years when comparative prosperity and physical well-being lulled us into a sense of security.

The Catholic Church, throughout the centuries, has been the guardian of youth. From the day the newly born babe enters the world and the waters of baptism cleanse the soul and imprint upon it a supernatural character, she claims the right as mother to demand from the home and from the school a training which will enable him to achieve the end for which he was created. Her care does not end there. It follows him out into the highways and byways of life, guiding, protecting, encouraging, and stimulating to greater effort. For the Catholic Church there is no such thing as a new youth movement, but, when, in the face of modern conditions, there is evident need for coordination and cooperation of agencies to meet changing conditions, the Church is ever ready to lend her assistance; and so, while there have existed always in the Church

organizations looking to the protection and guidance of our Catholic young people, sodalities, mission bands, alumnae groups, boys' and girls' clubs, all working more or less effectively along spiritual, cultural, and recreational lines, the present situation would seem to make desirable a union of all these forces to the end of making available this great army of young men and young women in the service of God and of their Country.

Example of National Catholic War Council

To meet the emergencies of the World War, the archbishops and bishops of the United States called into existence a great national organization known as the National Catholic War Council. That the same coordinated service of the Catholic people of the United States might be given to the country after the war was over, the National Catholic War Council was reorganized as the National Catholic Welfare Conference. The National Catholic Welfare Conference is a concrete expression of that Catholic Action which Pius XI pleads for, that the world may come to recognize its dependence upon God and seek the solution of its problems through the establishment of Christian ideals and the application of Christian principles.

In this program of united action, there is a definite place for an organized Catholic laity. The two great councils of Catholic men and Catholic women were called into being, not for the purpose of forming new organizations, but for coordinating the work of all existing organizations and, in the light of present and future needs, to form a great army, which under the guidance and direction of the Hierarchy would work for the establishment of Christian ideals and Christian standards in our national life.

As a result of the present economic situation, new problems have arisen in the field which have called into action new organizations, particularly in the federal government. State welfare departments and local communities are engaged in the study of the various problems which arise in connection with young people. One particular difficulty, of course, is the great, serious unemployment problem. This led to the announcement by President Roosevelt of the establishment of a National Youth Administration, the particular task of which is to deal with the great army of unemployed young people between the ages of sixteen and twenty-four.

N.C.C.W. Interest in Youth Problem

A study of the problems of delinquency called into being a new group which brought about a special conference looking toward the establishment of what is called the Social Education Commission whose particular task is to arouse in each community a sense of the importance of safeguarding the interests of youth.

These and other widespread movements impelled the National Council of Catholic Women to call together representatives from the organizations dealing with young people in the various dioceses, and many young women themselves to meet in conference to discuss the present situation, to analyze all of the fields in which helpful work may be done. This Youth Institute, inaugurated July 15 and scheduled to close July 26, is drawing to a close as this issue of CATHOLIC ACTION goes to press. In opening the conference, Miss Anne Sarachon Hooley, the national president, said:

"The N. C. C. W., with its many affiliated groups throughout the country, working under the direct guidance of the Hierarchy, must, of necessity, be ever alert to the changing needs, not only of society at large, but of the mission of the Church as served by the laity. We have for some years in various ways tried to serve the youth groups, but the peculiar conditions of the time have so increased the demand for this aid that the council, with the encouragement of its episcopal chairman, has extended the work of its Youth Committee, and has laid plans for giving to its affiliated organizations a program which not only makes use of the great Catholic organizations who have a part to play, but also of the social and governmental influences which may help to round out a more abundant, a more strongly spiritual, a more useful spirit of youth."

Youth's Difficulties Analyzed

"Youth is not a problem!" Miss Hooley continued. "To call it that may be our indolent way of dismissing the very vital and challenging situations which arise. After all it is only a state in the spiritual, mental, and physical development of man. Its characteristic love of adventure, of achievement, of drama, are God-given qualities for the part which it must play, not only in its own building, but in its contribution to the enrichment of its neighbor, or, if you will, to society. Before you deplore the excesses, the wanton waste, the aimlessness of youth, you must deplore the family life, the education and the banishment from these two of the philosophy of truth which marks the failure of adult civilization to play its part. Give to youth even now the fundamental standards with which to measure spiritual values, give it something to create with its hands, point it toward an appreciation of the wealth of service, and you need not worry about the results. It will out of its own abundance of life settle the questions at hand.

"The institute now being held, is colored by today's emergency, but the organization's work in this field is one of long-time planning, undertaken in response to the urge of our Holy Father, Pope Pius XI, as a particular piece of lay activity.

"Annually, for the past four years, these Catholic youth leaders have been brought together under the auspices of the National Council of Catholic Women

N.C.C.W. Memorandum on National Youth Administration

DURING the past month there issued from the headquarter's office of the National Council of Catholic Women a twenty-page booklet entitled "A Memorandum on the National Youth Administration." The booklet carries the executive order of President Roosevelt establishing the National Youth Administration and a memorandum by Miss Hooley, national president of the N. C. C. W., explaining the order as it affects Catholic interests.

It should be understood that President Roosevelt has set up the National Youth Administration within the Works Progress Administration and has allotted to it $40,000,000 of the funds appropriated under the $4,880,000,000 Emergency Relief Appropriation. The executive order calls for a National Advisory and a National Executive Committee, upon the former of which it is expected there will be representative Catholic members. In every state there will be set up a cooperating state advisory committee and probably cooperating committees in the various municipalities and communities throughout the country. In her memorandum Miss Hooley states:

"The carrying out of any portion of the program is, of course, the work of the particular Catholic organization under diocesan authority. Many Catholic organizations of women have done and are doing most creditable work in this field. We have frequently gathered the representatives of such organizations into conference and endeavored to make widely known for mutual information and guidance their corporate findings. We will continue to do this. But the work of the particular organization depends, of course, upon its own authority: its own resources. Our endeavor here is to give general information on the order as issued and as much information as we can give on its practical application. We will be pleased to receive from our affiliated organizations their own plans, experience, methods, problems met and to be met, and to see that such information is given, in turn, to other Catholic organizations for mutual benefit. We will also be pleased to be of help in advising any Catholic organization, though as will be seen in a later part of this letter, much in the matter of procedure will depend on the state and municipal offices of the National Youth Administration.

"We need not say that we think it not only advisable but vital that our Catholic organizations should endeavor to see to it that capable Catholic women—altogether irrespective of politics—be appointed as well as women of other religious beliefs, on state and municipal advisory and executive committees. Public interest in the worthy and experienced personnel of such committees is very necessary. The President expressly says 'this undertaking will need the vigorous cooperation of the citizens.'"

The N. C. C. W., the memorandum states, will keep itself informed with regard to developments in the activities of the Federal Government in carrying out its Youth Program. It invites fullest cooperation on the part of its affiliates throughout the country in the program and assures them that information available at N. C. C. W. headquarters will be sent to them upon request. The N. C. C. W.'s Youth Administration booklet is being sent out to all affiliates as a supplement to its August *Monthly Message*. Copies may be obtained at N. C. C. W. headquarters at ten cents each.

o stimulate interest in youth throughout the country, esulting in the decision to hold an institute in order hat a program of education, recreation and work for oung women sixteen to twenty-four years of age may e devised and may form the working structure for he endeavors of the thousands of affiliated organizaions of Catholic women. Full cooperation with the overnment program is promised in addition to the xpansion of the work in the Catholic field."

Most Reverend Emmet M. Walsh, Bishop of Charlesn, one of the assistant bishops of the Administrative Committee of the National Catholic Welfare Conference, set before the delegates their responsibility as members of the National Council of Catholic Women. He said: "The youth movement is nothing new; it has been going on in the Church for two thousand years nd yet, the new emphasis that is being placed upon it s necessary to prepare youth to meet the problems of oday." His Excellency emphasized very specifically he responsibility of the National Council of Catholic Women, as an integral part of the National Catholic Welfare Conference, in developing a youth program.

Following Bishop Walsh, Reverend Vincent Mooney, .S.C., in a brief address outlined the necessity for ttacking the problems which the present conditions resent. "To meet this responsibility," Father Mooney aid, "it is necessary for adults to define their objecives and then to cooperate to the utmost." "This is an apostolate" he continued, "and we must do the work on that basis."

The institute thus initiated has been carried on daily, with morning, afternoon, and evening sessions. Varied topics—all of them bearing upon the one general theme "Youth," have been discussed by nationally-known authorities. Practically every phase of youth activity was discussed, but first, of primary importance were the spiritual values stressed by the president in her opening message and then very definitely emphasized by Reverend Daniel Lord, S.J., of St. Louis, director of the Sodality of Our Lady, who spoke on the subject "Spiritual Leadership."

Recognizing the fundamental character of the home in relation to the program, Mrs. Thomas J. Horrigan, national chairman of the N. C. C. W. Committee on Family and Parent Education, discussed the problem of the home and the Catholic youth program from the standpoint of training of mothers.

Miss Clara Bradley, of the Department of Home Economics of the National Catholic School of Social Service, presented in masterly fashion the need of practical preparation for home-making. So effective was this presentation that the assembled group requested the reprinting of this paper to be used as a study club outline.

A full afternoon's session was devoted to the discussion of a very important topic, which was presented by Reverend Felix Kirsch, O.M. Cap., Ph.D.,

under the title "Training for Chastity." Very full and helpful discussion followed.

The next topic for discussion was the government aspect. Mr. Aubrey Williams, executive director of the National Youth Administration, explained the organization of the administration. He interpreted the plan as set forth in President Roosevelt's message.

Reverend Francis J. Haas, Ph.D., director of the National Catholic School of Social Service, and a member of the National Committee on Business and Labor Standards, mentioned the importance of the study of the problems of leisure, because, he said, with leisure hours consequent of widespread unemployment, leisure time may become the "biggest industry of the future."

Miss Katharine F. Lenroot, chief of the Children's Bureau of the United States Department of Labor, outlined the work of the Children's Bureau, particularly in relationship to the present governmental plans. She urged the importance of safeguarding the home and of minimizing the emotional maladjustments which break up home life. She discussed further development of group work, linking the home with supervised group activities and providing constructive outlets in work opportunities, school opportunities and recreational opportunities.

Miss Beatrice McConnell, director of the Industrial Division of the U. S. Children's Bureau, discussed the industrial problems confronting young women at the present time, explaining the industrial hazards of the need for more humane working standards for the woman in industry. She emphasized the importance of Catholic women's organizations in taking an active interest in industrial conditions for young women.

Problem of the Rural Parish

Reverend W. Howard Bishop, of Clarksville, Maryland, president of the Catholic Rural Life Conference, described the very interesting organization of a rural parish. He lauded the work of the 4-H Clubs, standing for the development of Head, Heart, Health and Hand. Father Bishop urged the inclusion of a fifth "H" to stand for "Home." "Home," he said, "is a training ground for human beings for this world and for the next."

Mr. George Farrell, of the AAA, emphasized further the need for training people to do things with their hands. By doing so, he said, "you are making doubly sure their security in life."

Miss Ella Gardner, recreational specialist of the Children's Bureau of the United States Department of Labor, spoke on organizing the community for recreation. She presented a typical program as setting forth the steps to be taken in the organization of leisure time in small cities and towns.

A very interesting contribution was that of Miss Beatrice Harrison, Detroit Public High School. She explained in a very delightful way the part that handcrafts play in a program of leisure time activities.

Reverend Raymond A. McGowan, the assistant director N. C. W. C. Department of Social Action, discussed the problem of study clubs with particular application to the development of the economic and civic life of Catholics. Father McGowan emphasized in a special way the importance of our Catholic people recognizing that the Church has a definite social program which it is their responsibility to discuss and to lend every effort in bringing it into our national life.

Need of Vocational Guidance

One very interesting session was devoted to the problem of helping the girl to find her place in the world of work. This subject was presented by Miss Sara Laughlin, who is in charge of vocational guidance in one of the Catholic high schools of Philadelphia.

The problems of the girl in industry and some of the difficulties with which she is faced were presented in a forceful and inspiring address by Miss Mamie B. Santora, whose experience as an organizer for the Amalgamated Clothing Workers of America has given her an intimate knowledge of the difficulties which confront the girl in the field of industry.

The place of a community center in the youth program and the service it can render in a youth program was discussed by Miss Anna Rose Kimpel, of the National Catholic Community House, Toledo, Ohio; Miss Anna J. Keady, in charge of the Community Center of the Christ Child Society of Washington; Miss Marian Abrams, director of Girls' Work at the Christ Child headquarters; and Miss Anne Golden, of the Catholic Girls' Club, New York.

The problem of vocational guidance was presented by Reverend Edward B. Jordan, S.T.D., of the Catholic University of America.

The Saturday session included health problems presented by Dr. Martha Eliot, assistant director of the U. S. Children's Bureau, and a discussion of four of the reports returned in connection with the questionnaire issued some weeks ago by the National Council of Catholic Women.

Seventy-five delegates registered for this period, including four members of the N. C. C. W's national board, presidents of diocesan councils, official representatives of the Daughters of Isabella, Catholic Daughters of America, International Federation of Catholic Alumnae, Girl Scouts, three deans of Catholic women's colleges, as well as students and alumnae of Catholic girls' colleges.

NOTE: *A summary of the second week's discussions and the practical applications of the institute will be published in the September issue of* CATHOLIC ACTION. *It is also hoped that we shall be able to publish from time to time some of the very helpful papers given at the conference.*

N. C. C. W. Activities *in the* Dioceses

Work of Connecticut Council Lauded by Bishop McAuliffe

"ADVANCE in social welfare within the diocese is due to a great extent to the cooperation of the Connecticut Council of Catholic Women," stated the Most Reverend Maurice F. McAuliffe, Bishop of Hartford, at the annual conference of the council held at its vacation house, Lakeville Manor, June 24 and 25. Catholic women from most of the 40 local councils and from all parts of the state attended the two-day session.

Mrs. John Reilly, of Willimantic, presided at the opening session of the conference and introduced the Reverend Patrick Lawlor, pastor of St. Mary's Church, who welcomed the group to Lakeville.

Mrs. Herbert F. Fisher, of Hartford, spoke on "Legislation," commending the cooperation of local council groups in the legislative program under her chairmanship.

"Family and Parent Education" was the second topic on the first day's program, and consisted of a panel discussion led by Mrs. T. J. Horrigan, of Meriden, who is chairman of the National Council of Catholic Women's Committee on Family and Parent Education.

Papers were presented by members of the Mothers' Study Circle of Meriden. Mrs. George Kilroy described the inception of the National Council of Catholic Women's Committee on Family and Parent Education suggested by the encyclical of Pius XI on "The Christian Family" and the formation of the Meriden Mothers' Circle along similar lines. Mrs. George Heckler described the procedure at meetings of the Mothers' Circle, the course of reading that had been followed, the willingness of the group to send representatives to explain its set-up to other organizations and its cooperation in civic enterprises.

Other speakers and their subjects were Mrs. George Villette, "Health and Recreation"; Mrs. Thomas J. Murphy, "Character Training"; Mrs. Joseph E. Murphy, "Religion in the Home."

At the Monday afternoon session, Miss Mary P. O'Flaherty, state chairman of the Connecticut Council of Catholic Women, presided. Rev. George M. Grady, diocesan director of charities, spoke on the important part that women take in the work of the Church.

The necessity for social service work was the subject of an address by the newly appointed executive secretary of the Diocesan Bureau of Social Service and vice chairman of the Connecticut Council of Catholic Women, Miss Katherine E. Griffith, who was formerly director of field work for the National Catholic School of Social Service.

Bishop McAuliffe was introduced by the chairman with mention of the pride of the Connecticut Council of Catholic Women in the recognition shown Bishop McAuliffe when Trinity College presented him with an honorary degree.

In his address, His Excellency first commended the splendid cooperation received from the council during the past year. Declaring that the work of the council is a supernatural work, he referred his hearers to the teachings of Pope Leo XIII, who proclaimed early Communion of children and frequent Communion of all who would help to "reestablish all things in Christ." This Pope purged the Church of every leaning towards heresy and schism, Bishop McAuliffe said, and prepared the way for the program of Catholic Action so urgently promoted by the present Pope Pius XI. Moreover, he affirmed, this program of Catholic Action is our contribution to the welfare of the Church and Country. For the source of our interest in welfare, we have only to recall Our Lord's life on earth, His interest in and love for children, His raising matrimony to the dignity of a sacrament, thus giving the family a supernatural foundation. Our most constructive work should be done in the home, Bishop McAuliffe declared, and added: "We may salvage, but we can never be really successful in any youth movement until we have rebuilded the family." The youth movement, he described as "an effort to undo the evils of the day, to help our young people in virtue and good citizenship."

Formation of study clubs on family education and on the encyclicals was encouraged by the Bishop, who urged his listeners, as Catholic women, first to strive for personal likeness to Christ; secondly, to learn to apply the principles of Christ to the questions of the day.

At the second morning session of the conference, the subject was, "Girl Scouting," and the speakers, Mrs. Clifford D. Perkins and Mrs. Edward Deming, of Hartford. Mrs. John Daskam spoke on volunteer social service work.

The necessity for training Catholics to be leaders was pointed out by Dr. Sabina Hart Connolly at the closing session of the conference.

St. Paul Archdiocesan Council Holds Second Annual Convention

The second annual convention of the St. Paul Archdiocesan Council of Catholic Women was held May 23 in Minneapolis, Mrs. Thomas P. Ryan, president, presiding.

The Most Reverend John G. Murray, Archbishop of St. Paul, was guest of honor and addressed the members on the program which he wished them to carry on during the coming year.

Other speakers included Rev. Rudolph G. Bandas, of St. Paul Seminary, director of the Archconfraternity of Christian Doctrine for the St. Paul Archdiocese; Rev. R. E. Cogwin, of Minneapolis, director of the Sodality Union of the Archdiocese; and Miss Katherine R. Williams, of Milwaukee, first vice-president of the National Council of Catholic Women.

Mrs. George D. Flynn, of Minneapolis, was general chairman for the meeting.

Catholic Action and Social Service

(*Continued from page* 8)

Regarding the development of Catholic principles in public social service work in the future, the most important aspect is that represented by the educational project of graduate schools of social service, inclusion in their regular curricula of elective courses in this work, evening school classes, and the orientation of the mind of the educated laity, especially the young, to the opportunities and the apostolate open for Catholic leaders.

In this connection should be mentioned the splendid work of the National Catholic School of Social Service conducted in Washington, D. C., by the National Council of Catholic Women. The only resident social service school in the United States, this institution has put into the field over 300 trained social workers. Exclusively a graduate school, its standards of training are of the highest and its work worthy of the fullest support.

Enduring reconstruction of the social order postulates not only a return to social justice but, above all, a renaissance of the charity of Christ, and this should be the goal of every Catholic as it is a focal point of Catholic Action. The vocation of the Catholic social worker in the field of public relief is consecration to the enthronement of Christ-like charity and the establishment of its corollary benefits.

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